

Surah 24 Surah Noor

CELESTIAL LIGHT

THE LINK BETWEEN SURAH NOOR AND SURAH MU'MINOON

By Name: The opening verse of Surah Mu'minoon stated, **"The Mu'mineen have truly succeeded..."** Verse 35 of Surah Noor says, **"Allaah is the Light (the illuminator) of the heavens and the earth."** It is the light of *Towheed* that illuminates the heavens and the earth and the *Mu'minoon* attain success by means of this light of *Towheed*.

By Content: Surah Mu'minoon proved by means of logical proofs that none but Allaah can be called upon for assistance, nor can offerings be made to others. The gist of this is summarised in verses 116 and 117, where Allaah says, **"Exalted is Allaah, the Sovereign, The King, the Truth (the True Ilaah). There is no Ilaah but He. He is the Rabb of the Glorious Throne. He who calls on (worships) another Ilaah with Allaah has no proof for it (nothing can justify such a practice). His reckoning is with Allaah (Allaah will judge his behaviour). The fact of the matter is that (after Allaah's judgement) the Kaafiroon will not succeed (they will suffer eternally in Jahannam)."**

Surah Noor relates how the Mushrikeen and the Munaafiqeen tried to smear Rasulullaah ﷺ's name so that people would lose confidence in him and forsake their belief in *Towheed*. Surah Noor exonerates Aa'isha (R.A) from the slander that was levelled against her, because of which the honour of Rasulullaah ﷺ was also preserved and people remained steadfast in their belief in *Towheed*.

A SUMMARY OF THE SURAH

Surah Noor can be divided into two parts. The first part commences at the beginning of the Surah and terminates with verse 57, where Allaah says, **"...What an evil return it will be!"** This part deals with the following aspects:

- * An introduction.
- * Encouragement towards the Qur'aan.
- * Four injunctions pertaining to social reform.
- * A warning to the slanderers.
- * Six additional laws regarding social reform.
- * The enmity of the *Munaafiqeen* towards *Towheed*, which started the evil propagating campaign.
- * Four logical proofs of *Towheed*.

The second part begins with the words, **“O you who have Imaan, your slaves and your children who have not yet come of age must seek permission (to enter your room) on three occasions...”**[verse 58]. It concludes at the end of the Surah. The following aspects are discussed in this part:

- * Three injunctions pertaining to social reform.
- * A comparison between the deeds of the sincere *Mu'mineen* and those of the *Munaafiqeen*.
- * Respect towards *Rasulullah* ﷺ.
- * *Towheed*.

The three injunctions pertain to social reform are:

1. The advice is given that slaves and understanding children should not be permitted to enter one's room without permission during three times when people are usually not fully dressed. This injunction is contained in verse 58, where Allaah says, **“O you who have Imaan, your slaves and your children who have not yet come of age must seek permission (to enter your room) on three occasions...”**

2. The advice is given to older women to exercise caution when reducing the *Hijaab* even though they are permitted not to wear excess clothing as *Hijaab*. This is mentioned in verse 60, where Allaah says,

“There is no sin on those women who are sitting (at home because of old age) and have lost all hope of marriage if they remove their (excess) clothing on condition that they do not expose their charms...”

3. Permission is given to eat from the homes of certain people when necessary. This is mentioned in verse 61, which begins with the words, **“There is no harm for the blind, the paralysed...”**

سُورَةُ النُّورِ مَكِّيَّةٌ مِنْ أَرْبَعٍ وَخَمْسِينَ آيَةً تَسْعُ أَلْفَ عَشْرَةٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Compassionate, the Most Merciful.

سُورَةُ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ①

1. This is a Surah that We have revealed, that We have ordained (made the laws contained in them obligatory), and in which We have revealed clear Aayaat so that you may (seriously) take heed.

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ ②

2. The (unmarried) female and male who commit fornication should both be given a hundred lashes (when the act of fornication is conclusively proven in a court of Shari'ah). Do not let pity for them take hold of you with regard to Allaah's Deen (do not let pity encourage you to waive aside or to lessen the penalty), if you (truly) believe in Allaah and the Last Day. A group of the Mu'mineen should witness their punishment (so that it may deter them from fornication).

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ③

3. (Because adultery and fornication are acts that taint one's character, people committing such vile acts attract others with the same shameless character. As a result,) An adulterer marries only an adulteress or an idolatress (a Mushrik woman) and it is only an adulterer or an idolater (Mushrik) who marries an adulteress. This (adultery and marriage to Mushrikeen) is forbidden for the Mu'mineen.

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ④

4. As for those who slander chaste women (accuse them of fornication or adultery) without presenting four (reliable) witnesses (who had personally witnessed the act), you should punish them (the accusers) eighty lashes and never accept their testimony (in a court hearing) ever again. These people are sinners (disobedient)...

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ⑤

5. ...except for those who repent thereafter and make amends (purify the wrong they did). (Allaah will forgive such people because) Allaah is Most Forgiving, Most Merciful.

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ⑥

6. Those who slander their wives (accuse their wives of adultery) and have only themselves as witnesses (to the act of adultery and not the required four witnesses), then such a person should bear testimony four times by Allaah that he is indeed from the truthful. (He should say four times, "I swear by Allaah that I am truthful in accusing her of adultery!")

وَالْخَامِسَةَ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ⑦

7. On the fifth occasion, he should invoke Allaah's curse on himself if he is from the liars (He should then say once, "May Allaah's curse befall me if I am lying about her committing adultery". By doing this, he will be exempted from the penalty for slander.)

وَيَذَرُوهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ⑧

8. Punishment (for committing adultery, which is stoning to death) will be averted from the wife if she bears testimony four times by Allaah that he (her husband) is from the liars. (She should say four times, "I swear by Allaah that he is lying about my committing adultery!")

وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ⑨

9. On the fifth occasion, she will invoke Allaah's wrath on her if he (her husband) is from the truthful, (She should say once, "May Allaah's wrath be on me if he is truthful about my committing adultery.")

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ⑩

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10. (Man would experience great difficulty) If it were not for Allaah's grace (favour) on you and His mercy (because of which His laws cater for your needs), and for the fact that Allaah is verily the Most Clement (Most Merciful), the Wise (because of which His laws are most easy to abide by.)

إِنَّ الَّذِينَ جَاءُوا بِآيَاتِكُمْ عُسَبَهِتٍ مِنْكُمْ لَا تَحْسِبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ⑪

11. (Referring to accusation of adultery that some Munaafiqeen directed at Aa'isha رَضِيَ اللَّهُ عَنْهَا the wife of Rasulullaah ﷺ, Allaah says,) **It was indeed a (hypocritical) group from you that brought (started) the slander (the accusation against Aa'isha رَضِيَ اللَّهُ عَنْهَا).** Do not regard it (the accusation) as a misfortune, for it was good for you (although the slander caused grief to the Muslims and particularly to Aa'isha رَضِيَ اللَّهُ عَنْهَا, it was good for them because they earned tremendous rewards by exercising patience and having a lesson taught to the entire Ummah). **Every one of them (those who actively accused her) will have his share of (punishment for) the sin (of slander) which he earned. (However,) A terrible punishment shall be for the one who took the greatest part in it (who was the leader of the Munaafiqeen, a person by the name of Abdullaah bin Ubay bin Salool).**

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا أَفْكٌ مُّبِينٌ ﴿١١﴾

12. (Instead of listening to the accusation and thereby giving courage to the slanderers) **Why did the Mu'mineen men and women not think favourably of themselves (of those who were accused) when they heard about it, and say (about the accusation), "This is clear defamation!"?**

لَوْ أَجَاءَ عَلَيْهِ بِأَرْبَعَةٍ شُهَدَاءَ فِإِذْ لَمْ يَأْتُوا بِالشَّهَادَةِ فَأُولَٰئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٢﴾

13. **Why have they (the accusers) not presented four witnesses (to testify that they had witnessed the act of adultery) ? Since they have not presented four witnesses, then these people are surely liars in Allaah's sight (because they had not proven anything according to the Shari'ah).**

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٣﴾

14. **If it were not for Allaah's grace upon you (Muslims by granting you the ability to repent), and for His mercy in this world and in the Aakhirah, a dreadful punishment (disaster) would have afflicted you because of what (slander) you involved yourselves in...**

إِذْ تَلَقَّوْنَهُ بِالسِّنِّتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٤﴾

15. ...When you gossiped about the matter with your tongues and said such things with your mouths that you had no knowledge of. You thought that the matter was trivial, whereas it was grave (a grave sin) in Allaah's sight. (Although slandering any person is a major sin, the sin is especially worse when the accused is a chaste wife of Rasulullaah ﷺ.)

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٥﴾

16. **When you (Muslims) heard about it, why did you not say, "It is not appropriate for us to discuss this (because we have no idea about whether it is true or not). Allaah is Pure! (In fact,) This is an atrocious smear (which cannot be true because the characters of the people involved have always been pure)!"**

يَعُظِّمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ بَدَأَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٦﴾

17. Allaah advises you against repeating the same (behaviour) ever again if you really are Mu'mineen (have Imaan).

وَيَسِّرُ اللَّهُ لَكُمْ الْأَيْتَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ١٧

18. And Allaah clearly explains the Aayaat for you (so that you receive thorough guidance in all matters). Allaah is All Knowing, The Wise (and knows what you do not know).

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ١٨

19. There shall be an excruciating (intensely painful) punishment in this world and in the Aakhirah for those who love immorality (and who love the news of immoral behaviour) to spread among the Mu'mineen. Allaah knows (the gravity of every sin) and you do not know (you should therefore abstain from everything that Allaah forbids without question).

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ ١٩

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20. (You Muslims would have certainly suffered punishment) If it were not for Allaah's grace (favour) on you (by inspiring you to seek forgiveness) and His mercy (by forgiving you), and for the fact that Allaah is verily the Most Pardoning, the Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ٢٠

21. O you who have Imaan, do not follow the footsteps of Shaytaan (do not do the evil that he tempts to you to do). Whoever follows the footsteps of Shaytaan, then (such a person should remember that) verily he (Shaytaan) commands (people to engage in) immoral (indecent) behaviour and evil. If it were not for Allaah's grace on you and His mercy (by protecting you from evil and giving you the ability to do good), none of you would ever be pure (from sin). However, Allaah purifies whoever He wills (from sin and evil. No person can achieve purity by himself/herself). Allaah is All Hearing (hears every person's repentance), All Knowing (knows the condition of every heart).

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ٢١

22. (After Allaah declared the innocence of Aa'isha رَضِيَ اللَّهُ عَنْهَا, her father Abu Bakr رَضِيَ اللَّهُ عَنْهُ and others swore never to financially assist those Muslims who were involved in promoting the slander. Referring to this, Allaah says,) The high ranking and wealthy ones among you (like Abu Bakr رَضِيَ اللَّهُ عَنْهُ) should not take an oath not

to spend on their relatives, the poor and on those who migrate in Allaah's path. (Instead of bearing a grudge against these people,) They should (rather) forgive and pardon. Do you not like Allaah to forgive you? (Just as you would like Allaah to forgive you for your shortcomings, you should also forgive the shortcomings of others. Be like) Allaah (Who) is Most Forgiving, Most Merciful.

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغُفْلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ٢٣

23. Those who slander (accuse of adultery) unwary (unsuspecting) chaste Mu'mineen women are certainly cursed (far removed from Allaah's mercy) in this world and in the Aakhirah. They shall suffer a terrible punishment...

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ٢٤

24. ...on the day (of Qiyaamah) when their tongues, hands and legs will testify against them for what they did (making every evil act of theirs apparent to all).

يَوْمَ يُؤْفِكُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ٢٥

25. On that day (of Qiyaamah) Allaah will give them the full payment (punishment) due to them, and they will know that Allaah is verily the Truth (the True and Absolute judge) and the One who discloses (the truth of) matters.

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَٰئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ٢٦

26. (Allaah concludes the discussion of the slander by stating a general principle. He says,) Impure (evil and unchaste) women are for impure men and impure men are for impure women. (Similarly,) Pure (good and chaste) women are for pure men and pure men are for pure women. (It is therefore impossible for Aa'isha رَضِيَ اللَّهُ عَنْهَا to have committed adultery because she was the wife of the purest and most chaste human. She was therefore a chaste woman.) These people (accused of adultery) are innocent of what the slanderers say. For them (those accused) is forgiveness (pardon) and a bounteous reward.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ غَيْرِ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتَسَامِعُوا عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ٢٧

27. O you who have Imaan, do not enter any home besides your own until you have acquired permission (to enter from those inside) and (until you have) greeted the inhabitants (therefore, first greet with Salaam at the door and then ask permission to enter). This is best for you to keep in mind (whenever you visit people).

فَإِنْ لَمْ تَجِدْ فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾

28. If you do not find anyone there (if no one permits you to enter), **then do not enter until you are permitted to enter** (rather leave the place and return at another time). (However,) **If you are told to return** (not to enter), **then return** (from where you came and do not force your way in or remain standing there). **This is purer for you** (because you will not be disturbing others). **Allaah is Aware of what you do** (and will take you to task if you disturb people).

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾

29. There is no harm (sin) if (without permission) **you enter uninhabited houses that contain benefit for you** (public places or other places that you are allowed to use). **Allaah knows what you make public(reveal) and what you keep secret** (conceal. you should therefore watch closely what you do because nothing is hidden from Him.)

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكى لَهُمْ إِنْ اللَّهُ خَيْرٌ لِمَا يَصْنَعُونَ ﴿٣٠﴾

30. Tell the Mu'mineen men that they should lower their gazes (properly and not look at non-Mahram women) **and guard their chastity** (not look at or do anything that may lead to adultery or fornication or homosexuality). **This is purer for them** (ensures their purity and the purity of society at large). **Allaah is Informed of what they do** (He knows the inclinations of the heart and the secretive glances that men cast).

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِحُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَى إِخْوَانِهِنَّ أَوْ بَنَى أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرَ أُولَى الْأَرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنَ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا إِنَّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

31. And tell the Mu'mineen women that they should lower their gazes (not look at non-Mahram men with lust) **and preserve their chastity** (not look at or do anything that may lead to adultery or fornication or lesbianism). **They (women) must not expose** (anything that reveals) **their beauty** (whether it is parts of the body, jewellery or clothing), **except what becomes apparent of it** (the outer garment, which obviously cannot be concealed when a woman leaves her home). **And they should wear their scarves over their bosoms** (to cover their heads as well as their breasts, unlike the scarves worn during the Period of Ignorance, which covered only the top of the head). **They may expose their beauty** (the face, head, arms and feet) **to only their husbands, their fathers, their fathers-in-law, their sons, the sons of**

their husbands, their brothers, the sons of their brothers, the sons of their sisters, their women (other Muslim women), their (female) slaves, those male servants who have no passions (those men who are not mentally alert and who have no interest in women. Women have nothing to fear from them and are not attracted to them), or children who are not aware of women's private parts (those immature boys who are unaware of the anatomy and distinct features of women). They (women) should also not strike their feet on the ground to reveal the beauties (jewellery) that they conceal (they should therefore walk in a manner that does not cause their jewellery to jingle and attract attention). Collectively repent to Allaah, O you Mu'mineen, so that you may succeed (prosper in both worlds).

وَأَنذِرُوا الْأَيَامِي مِنَكُمُ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِن يَكُونُوا فُقَرَاءَ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾

32. Get the unmarried ones among you married as well as those slave men and slave women who are righteous (and capable of fulfilling the rights of marriage). If they are poor (before marriage) then Allaah will (if He wills) make each of them independent (free from needing financial assistance from others) by His grace (after marriage). Allaah is of ample means, All Knowing.

وَلَيْسَتَعَفِيفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ
أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَآتُوهُمْ مِّنْ مَّالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تَكْرَهُوا قَيْدَئِكُمْ عَلَى الْبِغَاءِ
إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهْنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ ﴿٣٣﴾

33. Those who are unable (who have no means) to marry (despite their desire and efforts) should preserve their chastity until Allaah grants them both independence through His grace (and then they are able to marry). You should enter into the contract of Kitaabah (a contract between slave and master by which the slave has to gradually pay the master a certain sum of money to secure his freedom) with those slaves of yours who desire to enter into it if you know of any good in them (if you feel that they are capable of earning). Give them from Allaah's wealth, which He has given to you (by either reducing the amount of Kitaabah or writing it off). And (as some Munaafiqeen were doing) do not force your slave women into prostitution when they wish to remain chaste, merely to seek the commodities (wealth) of this world. Whoever forces them (to be prostitutes), then, after his duress (the Munaafiqeen's compulsion), Allaah is certainly Most Forgiving, Most Merciful (and will forgive the slave women who had no option but will severely punish such a tyrannical master).

وَلَقَدْ أَنزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبِينَاتٍ وَمَثَلًا لِّلَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾

34. We have surely revealed clear Aayaat to you, some narratives (incidents) of those who passed before you, and advice for those who have Taqwa.

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِكُمْ شُكُوفَةٌ فِيهَا مِصْبَاحٌ الْوَسْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ

دَرِيٍّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارُ نُورٍ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَلِيَضْرِبَ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾

35. Allaah is the Light *(the illuminator)* of the heavens and the earth. The example of *(the brightness and clarity of)* His Light is like that of a niche in which there is a lamp. The lamp is within a glass, and the glass *(because of its clarity)* appears to be a shining star. The lamp is lit with *(oil from)* the blessed tree of the olive, which is neither easterly nor westerly *(the sunlight falling on the tree is neither obscured when the sun rises in the east nor when it sets in the west. The tree therefore receives sunlight throughout the day, making the oil pure and easily combustible).* *(As a result)* The oil is close to burning even though a fire does not touch it. Light upon light *(the light of the lamp is bright because of the pure olive oil and is further brightened by the clear glass and because it is confined to the small area of the niche).* Allaah guides to His light *(Imaan)* whoever He desires, and Allaah quotes examples for people *(to guide them)*. Allaah has knowledge of all things.

فِي بُيُوتِ الَّذِينَ اللَّهُ أَنْ تَرْفَعَ وَيَذْكُرَ فِيهَا اسْمَهُ لَا يَسْبَحُ لَهُ فِيهَا بِالْعُدْوَةِ وَالْأَصَالِ ﴿٣٦﴾

36. In houses *(Masaajid)* which Allaah has commanded that they be exalted *(honoured and respected)* and that His name be taken in them, they *(men whom Allaah guided)* glorify Him morning and evening. *(Showing respect to Masaajid even includes aspects such as entering them in a state of purity, avoiding worldly discussions in them and not entering them with an unpleasant odour. Taking Allaah's name and glorifying Him in the Masaajid includes performing salaah, engaging in Dhikr, reciting the Qur'aan and teaching Deen to people.)*

رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

37. (These rightly guided men are) Men whom neither their trade nor commerce distracts from the Dhikr of Allaah, the establishment of Salaah and the paying of zakaah *(they carry out all these obligations despite the commitments they have towards their businesses and occupations).* *(They have this pious attitude because)* They fear a day *(when they will pass away and the Day of Qiyaamah)* when *(because of fear and worries)* their hearts and eyes will be overturned.

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَبِزُنْدِهِمْ مِنْ فَضْلِهِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

38. (Allaah grants them the ability to do all of this) So that Allaah may reward them with the best of rewards for their *(good)* actions and grant them an increase from His bounty *(grace and increase in favours).* Allaah sustains *(provides for)* whoever He wills without count *(most generously, and will grant them whatever they wish in Jannah).*

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فُوفَهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾

39. The deeds of the Kuffaar are (worthless because they have no Imaan) **like a mirage on a barren plain that a thirsty person thinks to be water until, when he approaches it** (to have a drink of water), **he finds nothing.** (Similarly, when a Kaafir arrives in the Aakhirah expecting to be rewarded for the good he did in this world, he will find no rewards for him. On the contrary, when he arrives on the Day of Qiyaamah,) **He finds only Allaah's decision** (punishment) **there, after which Allaah grants him his full due** (the punishment for his kufr and sins). **Allaah is Swift in reckoning.**

أَوْ كُظُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ طُلُمَاتٍ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ۝٤٠

40. Or (another striking example is that of the condition of a Kaafir which is) **like a multitude of darkness beneath a deep ocean** (which itself is dark because of the depth). (To add to the darkness,) **There covers him a wave, above which is another wave, above which there is a cloud** (which prevents even the vaguest forms of outside light from reaching him). **Darkness upon darkness.** (The darkness is so intense that) **He is unable to see his own hand when he extends it before himself** (Similarly, the Kaafir is engulfed by the darkness of kufr, Shirk, sins, opposition to Islaam and many other evils. So deep in darkness is he that no light of guidance can reach him). **There can be no light for the one for whom Allaah has not ordained any light** (such people are destined to leave this world as Kuffaar).

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَن فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفَتْ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ۝٤١

41. Do you not see that everyone in the heavens and the earth glorifies Allaah, including the birds with their wings spread out? Each one knows its salaah (mode of worship) **and method of glorification. And Allaah has knowledge of what you do.**

وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ ۝٤٢

42. To Allaah belongs the kingdom of the heavens and the earth, and to Him shall be the return (of all creation, when they will have to account for their actions).

أَلَمْ تَرَ أَنَّ اللَّهَ يُرْسِلُ سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَن يَشَاءُ وَيَصْرِفُهُ عَن مَّن يَشَاءُ يَكَادُ سَنَا بَرْقُهُ يَذْهَبُ بِالْأَبْصَارِ ۝٤٣

43. Do you not see that Allaah wafts (gently drives) **the clouds** (towards the place where He intends the rain to fall), **then condenses** (gathers) **them** (causes the water vapour to form into water droplets) **and stacks them in layers, after which** (when Allaah decides) **you will see rain falling from between them? Then, from the mountainous clouds in the sky, Allaah showers down** (abundantly) **some ice** (hail/snow), **by which He strikes whoever** (and whatever) **He wills** (thereby causing harm to whoever He wills) **and averts from whoever** (or whatever) **He wills. The flash of His lightning** (is so bright that it) **can almost snatch away eyesight** (however, Allaah protects the peoples' eyesight).

يَقْلِبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٤٤﴾

44. Allaah (also) changes the night and the day (a feat that no other can achieve). There is undoubtedly an Aayah in this (to prove Allaah's power) for those with foresight.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾

45. Allaah created every creature (terrestrial and marine) from water. Of these, there are some who crawl on their bellies (such as snakes, snails, worms, etc). There are those that walk on two legs (such as human beings) and those that walk on four (such as cattle, cats, etc). Allaah creates what He wills (and experiences no difficulty at all in doing this). Allaah certainly has power over all things.

لَقَدْ أَنْزَلْنَا آيَاتٍ مُّبِينَاتٍ وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٦﴾

46. We have certainly revealed clearly explicit Aayaat. (Using such Aayaat and other means,) Allaah guides whoever He wills to the straight path (Islam).

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّن بَعْدِ ذَلِكَ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴿٤٧﴾

47. They (the Munaafiqeen) say, "We believe in Allaah and the Rasool and we obey." Thereafter (when the time comes to prove their Imaan) a group from them turns away (failing to fulfil the demands of true Imaan). These people are not Mu'mineen (but Munaafiqeen).

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٤٨﴾

48. When they are called to Allaah and His Rasool ﷺ so that he may decide (their disputes) between them, a party from them (the Munaafiqeen) suddenly turn away (refusing to accept the judgement).

وَأَن تَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُدْعِينَ ﴿٤٩﴾

49. If any of their rights are owing to them (if they stand to gain anything from his judgement), they would come to him willingly (eager to get what they want. However, when they fear that judgement may be passed against them, they are reluctant to refer the matter to Rasoolullah ﷺ).

أَفِي قُلُوبِهِمْ مَّرَضٌ أَمْ رَأَتْ أَعْيُنُهُمْ أَن يُجِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾

50. Is there a disease (kufr) in their hearts (that prevents them from accepting the judgement of Rasulullaah ﷺ), are they doubtful (about the Nabuwwah of Rasulullaah ﷺ), or do they fear that Allaah and His Rasool will oppress them? Never (it is impossible for Allaah and Rasulullaah ﷺ to oppress anyone) ! (The real reason for their rejection is that) They are indeed the oppressors (wrongdoers).

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٠﴾

51. (On the contrary,) When the Mu'mineen are called to appear before Allaah and His Rasool ﷺ so that he may pass judgement between them, all they say is, "We hear and we obey" (they are pleased to accept Rasulullaah ﷺ's judgement). These are the successful (prosperous) ones.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٥١﴾

52. The successful ones (who reach their goal) are those who obey Allaah and His Rasool ﷺ, who fear Allaah and do not disobey Him.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ لَا تُقْسِمُوا طَاعَةٌ مَّعْرُوفَةٌ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٢﴾

53. They (the Munaafiqeen) swear solemn oaths in Allaah's name, saying that (they are so obedient to Allaah and Rasulullaah ﷺ that) if you command them (to leave their homes), they will certainly leave their homes. Tell them, "Do not swear (false oaths). Obedience can be recognised (by a person's speech and acts and does not need oaths to reveal it). Allaah is surely Informed of what you do (and knows exactly what your intentions are)."

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٣﴾

54. Say, "Obey Allaah and obey the Rasool ﷺ." If they turn away, then the Rasool ﷺ is responsible only for what he has been entrusted with (passing on the message) and you people are responsible for what you have been entrusted with (for accepting the message). If you obey, you will be rightly guided. (This is the rule.) The Rasool ﷺ is responsible only for clear propagation.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٤﴾

55. Allaah has promised those of you who have Imaan and who do good actions that He will definitely make them successors (of the rulers) on earth just as He had made those before them successors. And He will certainly grant (great) strength to the Deen that He has chosen for them and will certainly replace their fear with peace (on condition that) they worship Me and do not ascribe any as partner to Me. Those who are ungrateful after this are sinful indeed.

وَأَقِمُّوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا الرُّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٥﴾

56. Establish salaah, pay zakaah and obey the Rasool ﷺ (in all matters) so that mercy may be shown to you.

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا لَهُمْ فِي النَّارِ وَلَيْسَ الْمَصِيرُ ﴿٥٦﴾

٥٦
١٣

57. Never think that the Kuffaar can escape (Allaah's punishment) on earth. (In the Akhirah) Their abode is Jahannam. What an evil return it will be! (for sure)!

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ طَوْفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٧﴾

58. O you who have Imaan, your slaves and your children who have not yet come of age must seek permission (to enter your room) on three occasions; (these occasions are) before the Fajr salaah; when you remove your (extra) clothes (to sleep) in the afternoons; and after the Isha salaah (when you retire to bed for the night). These are three times of seclusion (privacy) for you. After (besides) these (times), there is no sin on yourselves or on them (for not asking permission because) They often come and go from your presence, one from the other (because people need to meet their slaves and children so often it would be impractical for them to ask permission all the time). In this manner does Allaah explain the Aayaat to you. Allaah is All Knowing, The Wise.

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

59. When your children come of age (when they reach puberty and even just before this), they should seek permission (at all times to enter your room) just as those before them (others who had come of age) seek permission. In this manner Allaah explains His Aayaat (verses) to you. Allaah is All Knowing, The Wise.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ⑥٠

60. There is no sin on those women who are sitting (at home because of old age) and have lost all hope of marriage if they remove their (excess) clothing on condition that they do not expose their charms (thereby attracting men). (However,) It is best if they abstain from this (and continue to cover themselves as young women do). Allaah is All Hearing, All Knowing (He knows your intentions and your actions).

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ مُفَاتِحَهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ۖ فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ⑥١

61. There is no harm for the blind, the paralysed, the ill or for yourselves if (without formal permission) you eat from your own homes or from the homes of your fathers, your mothers, your brothers, your sisters, your paternal uncles, your paternal aunts, your maternal uncles, your maternal aunts, the homes for which you possess the keys and the homes of your friends (you may eat freely from these homes when you know that the owners will not take objection). There is no harm if you eat collectively or individually. When you enter any homes, then greet yourselves (those Muslims in the house) with a prayer (with Salaam, which is a prayer) that has been ordained by Allaah and which is blessed and pure. Thus does Allaah explain the Aayaat (verses) to you so that you understand.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۖ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنْ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهُ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ⑥٢

62. The Mu'mineen are those who believe in Allaah and His Rasool ﷺ and, when they are with him in a collective (combined community) effort, they do not depart until they have sought leave from him. (O Rasulullaah ﷺ!) Verily those who seek leave from you

(before leaving) are the ones who believe in Allaah and His Rasool ﷺ. So when they seek leave from you to tend to some affair of theirs, then permit those of them whom you please and seek Allaah's forgiveness for them. Verily Allaah is Most Forgiving, Most Merciful.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذٍ ۚ
فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

63. Do not make the calling of the Rasool ﷺ among yourselves like your calling to each other (when Rasulullaah ﷺ calls any of you, you are obliged to respond and do not have the choice of ignoring the call as you have when anyone else calls). Allaah certainly knows those of you (those Munaafiqeen) who stealthily (secretly) slip away (from the gatherings of Rasulullaah ﷺ without leave). Those who oppose the Rasool's commands (which come from Allaah) should be aware that some calamity or a grievous punishment will afflict them.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمُوتِ وَالْأَرْضِ ۚ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ ۖ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا
عَمَلُوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٤﴾

64. Verily to Allaah belongs whatever is in the heavens and the earth. Allaah certainly knows your condition. On the day (of Qiyaamah) when they shall return to Him, He will inform them of what they did. Allaah has knowledge of all things, (None can hide anything from Allaah and every person will have to account for all the evil s/he did in this world.)